

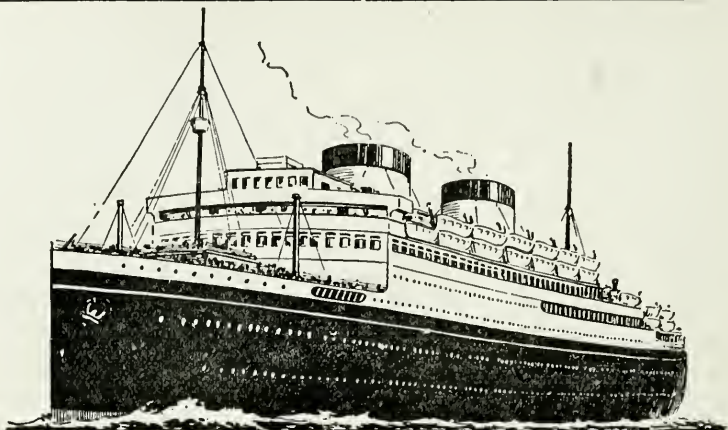
Millennial Star



Nephi and Zoram with the Brass Plates

From the Book of Mormon painting by J. Leo Fairbanks.

(See page 215)



"Britannic" "Georgic"

to New York

Britain's largest motor vessels.

Regular sailings every fortnight from
Havre and Southampton

Splendid modern 27,000 ton liners
with an atmosphere of distinction
and perfect service based on nearly
a century's experience . . . spaciousness
and wonderful cuisine . . . rates to
suit all.

EXPRESS SERVICE

Southampton—Cherbourg—New York

Britain's masterpiece

"QUEEN MARY"

"AQUITANIA" "BERENGARIA"

Apply to your local agent or
Cunard White Star Ltd., Liverpool, London.

Cunard White Star

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

No. 14, Vol. 100

Thursday, April 7, 1938

Price Two Pence

The *Millennial Star* is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months; and 6s. 6d. per year.

HUGH B. BROWN
Publisher
RICHARD R. LYMAN
Editor
ARTHUR C. PORTER
Associate-Editor

5 Gordon Square, London, W.C.1, England

Museum 1354

Only unto him that hath faith unto repentance is brought about the great and eternal plan of redemption.—Alma 34: 16

CONTENTS

	Page
EDITORIAL—	
Loyalty to Christ by <i>J. M. Sjodahl</i> - - - -	216
CHURCH FEATURES—	
Restoration by Divine Plan by <i>Elder James L. Barker</i>	210
Church Organization and Priesthood by <i>Elder Matthias F. Cowley</i>	218
SPECIAL FEATURES—	
Spring Clean Your Mind by <i>Sister Agnes Bourne</i> -	213
Spirit of the Church Security Programme by <i>Elder Marvin J. Ashton</i>	214
Nephi Secures the Brass Plates - - - -	215
Manchester District Conference - - - -	220
Hull District Conference Notice - - - -	220
POETRY—	
Spring Lure by <i>LaRene King Bleecker</i> - - - -	220
DEPARTMENTS—	
News of the Church in the World - - - -	221
News of Current Interest - - - -	222
From the Mission Field - - - -	223

THIS WEEK'S COVER—

This week the *Millennial Star* presents a reproduction of the painting by Elder J. Leo Fairbanks, "Nephi and Zoram with the Brass Plates." It is used by special permission of the Deseret Sunday School Union, for which Elder Fairbanks has painted a series of scenes and characters from the Book of Mormon. For explanation of the story depicted see page 215.

Restoration by Divine Plan

By ELDER JAMES L. BARKER

Professor of Modern Languages, University of Utah.

JOSEPH SMITH received a promise in his first vision that "the fullness of the Gospel should at some future time be made known" unto him. This announcement was made to the boy of fourteen. The young man of twenty-five had translated and published the Book of Mormon. And the man of thirty-five had received many of the revelations on doctrine and the revelations on Church organization and government. Not yet thirty-nine, he died a martyr.

108th Anniversary

THIS month marks the 108th anniversary since the Church of Jesus Christ of Latter-day Saints was organized. It was on April 6th, 1830, when the twenty-four year old Prophet Joseph Smith and five others met at the farm home of Peter Whitmer in Fayette, Seneca County, New York, to form the organization. Today its members number over 750,000 and are found in all parts of the world. Professor Barker is head of the department of modern languages at the University of Utah and a member of the general board of the Deseret Sunday School Union. A scholar in this field, he compares the organization and doctrines of the Church with those of the Primitive Church, to show the restoration could not have been by mere chance, but was by divine plan.

If this restoration of the doctrine and organization of the Church was in fulfilment of a divine promise, then it will stand all tests, including a comparison with the results of scholarship unknown to Joseph Smith. If it does harmonize with historical facts unknown to him and in some cases discovered since his time, then one of two things must be true—such harmony is either the result of chance or the doctrine and organization were divinely revealed and restored.

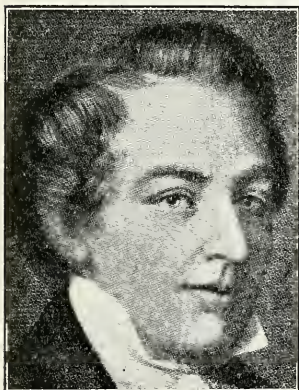
Joseph Smith organized the Church in view of a two-fold task: the home ministry and foreign ministry. The Church as a whole is presided over by the First Presidency and the Council of the twelve Apostles. The local ministry of the individual churches includes bishops, elders and deacons; and the foreign ministry, seventies

and elders. This harmonizes in a remarkable manner with what is known concerning the Apostolic Church. In the Apostolic Church, the apostles exercised universal jurisdiction and the bishops jurisdiction over local churches or district. Eusebius (about 300 A.D.) says: "John at once Apostle and Evangelist still (about 100 A.D.) remained alive in Asia, and administered the churches there . . . he passed from the island of Patmos to Ephesus, and used to go . . . to the neighbouring districts of the heathen, in some places to appoint bishops, in others to reconcile whole churches, and in others to ordain some one of those pointed out by the Spirit." (Eccles. Hist. Bk. III, XXIII) In contradistinction to this universal authority exercised by the apostle, a bishop in the Apostolic Church, as in the Church today, presided over a local group.

In the Church as founded under the Lord by Joseph Smith, it is the practice to confer the Priesthood of an elder on every man worthy and desirous of performing the duties of the office. Of the Early Church, Irenaeus, bishop of Lyons (martyred about 200 A.D.) says: "All the righteous possess the rank of elder."

The elder in the Mormon Church may have momentarily no duties to perform. At other times he may perform all the duties of a bishop and preside over a church. An eminent historian, Mourret, *Histoire Generale de l'Elis*, writes: "We do not translate these Greek terms *episcopoi-presbuteroi* (bishops-elders) because 'episcopus' (overseer) is not necessarily the person we call a bishop, and the 'presbuteros' (elder) can be a bishop (overseer)."

Scholars are not clear as to the duties of an elder or presbyter in the Apostolic Church. However, just as in the Apostolic Church, so also in the organization restored by Joseph Smith, an elder may have momentarily no function to perform, or again he may be an overseer or bishop. The correspondence between the Church organization today and what is known of the Apostolic Church is complete in this and other respects. Is this chance or is it a fulfilment of the promise to "make known the fullness of the Gospel"?



Joseph Smith

*He restored truths unknown
to men of his day.*

In the matter of doctrine, the correspondence is no less striking. Joseph Smith taught that the Apostolic Church was founded on the "rock" of revelation and proclaimed the doctrine of continuous revelation. Eusebius, in citing evidence against an heretical sect, alleged against it that it had no one who succeeded earlier prophets "in the prophetic gift." The lack of the prophetic gift indicates apostasy "for the apostle (probably Paul) grants that the prophetic gift shall be in all the Church until the final coming."

Joseph Smith taught that we had a pre-existence; that before being born in mortality some were less faithful than others and because of rebellion became fallen spirits. Origen, born 145 A.D. at Alexandria, writes:

The eternal creation had for its object beings, equal in faculties and gifts. All were not equally faithful to God, and that is the origin of all the differences that exist between them. Some became the angels, others human souls, and others evil spirits.

It is the claim of Joseph Smith that Jesus of the New Testament and Jehovah of the Old Testament are one and the same Individual. The historian Mourret says:

Nothing is more remarkable than the insistence with which Saint Justin, Theophilus of Antioch, St. Irenaeus, Tertullian, Clement of Alexandria, and Origen, repeat that it was the Word (Jesus) who was revealed to man in the divine appearance of the Old Testament.

In prayer, the sincere expression of the soul is more important than rhetorical phrasing. Joseph Smith restored the practice of improvised prayer of the Apostolic Church. Mourret, citing Cagin, says: "It is known that in early times, the celebrant improvised (prayer) on a given theme. This practice lasted certainly until the fourth or even the fifth century." (*Les Origines Chretiennes*, p. 95.)

Joseph Smith put forth the thought that "All spirit is matter but is more fine or pure." Origen says: "No (heavenly) being is entirely without a body, more or less subtle."

The Mormon prophet taught that he was not restoring the Gospel for the first time, but that the Gospel had been given to the first man and afterwards lost through disobedience. St. Justin, Theophilus of Antioch, St. Irenaeus, Tertullian, Clement of Alexandria and Origen affirm that Christianity is not a new religion, but that it goes back to the birth of humanity.

In the matter of governing the Apostolic Church, Philip Schaff (*History of the Apostolic Church*, p. 287) says: "Church history vibrates between the two extremes of authority and freedom, which have never yet been satisfactorily reconciled." The extremes of authority and freedom were reconciled in the Primitive Church and this reconciliation was restored by Joseph Smith. The Apostles received their commission from the Saviour and held their authority from Him. But at the same time they did not impose themselves bishops or other presiding officers on the Church without its consent. The bishops were nominated by the apostles, but Clement of Rome in the Epistle to the Corinthians says that "when they had been tested by the Spirit," they were appointed "with the consent of the whole church."

This is not exceptional. Battifol, a noted modern historian, says of the practice in the Apostolic Church: "Generally no one is elected bishop . . . without the suffrage of the faithful of the church that is to be provided for." Joseph Smith was directed by revelation to restore this primitive form of government. It reconciles the principles of authority and of individual liberty, and has all the advantages both of an authoritative government and of a democratic government, and none of their weaknesses. It is the divine solution of a vital problem.

How may we know that the restoration was thus genuine and not a deception?

We may know because Joseph Smith restored the proclaiming of the Gospel through disinterested witnesses, sending out unpaid missionaries to testify of it. In this he was in agreement with the teaching of the Twelve and with Eusebius. The Apostle states: "Let any prophet coming to your house be received as the Lord . . . In departing, let the apostle receive nothing, unless it be bread to reach the next station. If he asks for money, he is a false prophet." Eusebius says of an heretical group: "Natalius was persuaded by them to be called bishop with a salary, so that he was paid a hundred and fifty denarii a month by them." And the Harvard historian, Kirsopp Lake, is of the opinion that "this is the first clear instance of the payment of bishops . . ." In the Primitive Church truth was the only possible motive for the missionary's

(Continued on page 219)

Spring Clean Your Mind

By Sister Agnes Bourne, Liverpool Branch

SPRING is here! Spring, with its days of quick sunlight still glinting in March rain puddles. The farmer sees its first beauty in the ploughed, red-brown furrows of his English downland, and the frightened bleatings from sheltering hedges of new-born lambs. The town dweller recognizes it in the fidgetty chirruping of the roof sparrows, and daffodils and primroses smiling from shop windows. To the proud housewife it means a renewal of curtains grown shabby—a clearing out of accumulated rubbish.



Spring is the symbol of fresh life. Why not apply this cleaning-out to our spiritual and mental, as well as to our material life? Let us seek out some of the rubbish.

First, let us get rid of prejudice. Few of us are guiltless of fault-finding and criticism. It reflects a narrow mind which seeks to hurt with unkind word or action those whom we dislike through our inability to understand them.

Jealousy is one of the besetting sins of mankind. Because of our inability to gain something another man has, we grow envious of him. There are bigger things in life than our petty grievances, and we should endeavour to forget them. We are the only ones to lose if we store hate and envy.

Cowardice is another trait we must shun. Many of us are not fully reliable. When asked to do something we make excuses instead of accepting the task and seeing it through. God gave us certain talents. Let us use them.

Selfishness is the root-end of all our vices. We cannot eliminate our eternal ego. But we can put it to good purposes. Willing service to others brings a sweetness and meaning to life that no other service can bring.

A man, who apparently had everything life could offer him materially, but who was bored and unhappy, went to a psychologist for advice. The psychologist told him to go to town and not return until he had found someone to help. After only ten minutes had passed he found a distressed old lady who was lost. He hired a taxi to take her where she wished to go and bought some roses for her.

As the old, wrinkled hand waved to him from the disappearing taxi, he was determined that if a few shillings and a little trouble brought such pleasure to other people he would devote his life to giving this. And he did.

We cannot all afford to consult a psychologist. But we can analyze our minds for motives, and throw away the dirt and rubbish accumulated in dark wintry moments. And by unselfish service we shall bring into our lives and the lives of others a perpetual Spring.

Spirit of the Church Security Programme

By Elder Marvin J. Ashton

SINCE its beginning two years ago the Social Security Programme of the Church of Jesus Christ of Latter-day Saints has received favourable commendation from all sides and authorities. This vigorous and timely activity of meeting a prevailing condition is becoming stronger and more solid each day. Its purposes of "helping people to help themselves," and allowing all members to help their brothers and sisters in time of need, are being realized more each day.

The spirit in which the Church members are willing to unceasingly help their fellowmen is the thing that is drawing attention to the programme that has taken more than 20,000 Mormon people off of government dole and has substantially aided more than 30,000.



Security Workers Canning Fruit

All unite in co-operation.

One of the most recent writings exposing the Programme was an article in the magazine "Life," one of the largest weekly publications in America. The Editors were lavish in their praise of a religion that endeavoured to take care of its members both spiritually and materially. The Church of Jesus Christ of Latter-day Saints appeared to them to be a "seven day a week religion." Favourable commendation was directed

toward the Mormon organization, which was able to manage such a programme through its already existing Church channels or organizations.

Outside observers are also ardent admirers of the principle: "No good can come through receiving something for nothing." Since the Church authorities sincerely believe in this statement they endeavour to employ every member that is employable.

With the continued growth and activity of the plan outsiders are continually asking questions such as: Isn't it a burden on members to have to "carry" unfortunate unemployed along? Why is the Church so interested in those receiving help? Why are voluntary Church members so willing to devote their time and talents to such a programme?

We can find the answer to these questions in the story told of a young Chinese girl and her baby brother.

Some English tourists were once visiting in the Chinese

country, and among the peculiar sights seen one day, was this young girl carrying a good-sized baby around on her back as she was doing her daily tasks. One of the onlookers was so impressed with the loving way the young girl carried her "load," he walked across the street with his Chinese guide and had him ask the girl if he wasn't heavy to carry around.

The guide asked the girl the question and received the following answer back, "No, he's my brother."

What a remarkable, loving spirit; "No he isn't heavy. He's my brother."

That is truly the spirit and principle on which the Church Security plan is operating. We are helping our brothers until they are able to get on their "feet."

Nephi Secures the Brass Plates

AN INCIDENT FROM THE BOOK OF MORMON

AND I spake unto my brethren: Let us go up to Jerusalem, for behold He (God) is mightier than all the earth, then why not mightier than Laban with his fifty or his tens of thousands? They were wroth, and did continue to murmur; nevertheless they did follow me until we came without the walls of Jerusalem.

And it was in the night; and I caused that they should hide themselves without the walls, and I, Nephi, crept into the city and went forth towards the house of Laban. I was led by the Spirit, not knowing beforehand the things which I should do.

As I came near unto the house of Laban, I beheld a man. And when I came to him I found that it was Laban. And I beheld his sword, and the hilt thereof was of pure gold, and the workmanship exceeding fine, and the blade of the most precious steel . . .

And I did gird on his (Laban's) arms, and went forth towards the treasury, unto the servant of Laban, who had the keys of the treasury. And he supposed me to be Laban, for he saw the armour and the sword girded about my loins. And I spake unto him that I should carry the engravings, which were on the plates of brass, without the walls.

When the servant of Laban beheld my brethren, he began to tremble and was about to flee. And I, Nephi, being a large man in stature and having received much strength of the Lord, did seize the servant, that he should not flee. And the servant's name was Zoram. And he made an oath that he would tarry with us from that time forth. (Read I Nephi, Chapter 4.)

THURSDAY, APRIL 7, 1938

EDITORIAL

Loyalty to Christ

IN the Book of Mormon, as in other sacred scriptures, loyalty to Christ, manifested in obedience to His laws, is represented as the source of national as well as individual happiness. The reality of the actual connection between loyalty to the Son of God and a successful existence in homes and communities is hardly fully understood, but it is a fact, attested by experience and history.

An Illustration

AT the close of the eighteenth century somebody suggested with the "weight" of alleged scientific research, that Jesus was not an historic person but more or less mythical, and that Christianity was a mixture of pagan thought. The suggestion was eagerly picked up. Theologians, a long line of them, became busy, for the purpose, as they said, to clear the teachings of Jesus of all Babylonian, Egyptian, Jewish and Greek elements, and the purifying activity went on until our Lord Himself was represented as a mythical hero. There was, according to their verdict, not any divine Saviour; at most a good man, the son of a simple peasant family in Nazareth. This idea became more predominant in the pulpits and among the common people than most of us realize.

The Result

WHAT was the result? Let the growing lists of destitution and crime answer. Let the World War, with its millions of dead young men, cut down like wild beasts by their fellow men, and other millions made pitiable cripples for life, answer. Listen to the testimony of pestilence that followed the war and took the lives of other millions, leaving sorrow and despair in countless homes all over the world. Then, again, consider the economic burdens

under which nations are still toiling and groaning like slaves of old, without any worldly prospect of relief. Consider the obstacles that four years of the reign of barbarism raised to the progress of civilization and cleared the way for a new era of autocracy. All these conditions became possible by the dethronement of the great and central figure in history in so many hearts and homes of the children of men.

Pledge of Allegiance

WOULD it not be well to pledge allegiance to Him who, after all, is the King of Kings and the Lord of Lords; the Righteous Ruler and Judge of us all?

Would it not be well at this time to remember the words of the great Apostle and intimate friend of Jesus: "For this purpose the Son was of God manifested, that He might destroy the works of the devil?" (I John 3: 8)

That, then, was the purpose of the incarnation. Our Lord came to make the world safe for the Kingdom of God, and not only for democracy. Why not give ourselves, our families, our country to Him?

The Author of Evil

ACCORDING to the Scriptures, the adversary of the Son of God is a liar. He makes men believe falsehood and to walk about in error and spiritual darkness.

He is a murderer. He makes his servants rejoice in the destruction of human life, which is the destruction of the image of God.

He induces his subjects to the violation of love and the destruction of the home—God's institution for the temporal and eternal progress of His children.

He is a traitor and the instigator of treachery, as seen in the action of Judas, of whom John says that "Satan entered into him," whereupon he left the company of the apostles and went out into the darkness of the night, to betray the Master to His murderers. (John 13: 27-30)

He is the author of that "lawlessness" which is opposition to law and the breaking of all laws, of God and man.

Who Is on the Lord's Side?

CHRIST came to destroy all these works of the devil, by saving His people from sin and all the consequences of sin and thus restore the earth to its original condition of peace and righteousness.

And now, the only question of great importance is:

"Who is on the Lord's side, who?"

"For Christ . . . shall appear a second time, apart from sin, to them that wait for Him, unto salvation." (Hebrews 9: 28)

This concerns us, both as individuals, as citizens of nations, and as heads and members of families.—J. M. SJODAHL

Talks on Doctrine

By ELDER MATTHIAS F. COWLEY

CHURCH ORGANIZATION AND PRIESTHOOD

THE Church of Jesus Christ of Latter-day Saints was organized on April 6th, 1830, at Fayette, Seneca County, New York. The term "Latter-day Saints" is added to distinguish it from the Church of Jesus Christ of Former-day Saints. This title was revealed to the Prophet Joseph Smith.

God's authority delegated to man is the Holy Priesthood. By this authority man speaks and acts in the name of Deity, and his words and acts are directed by the Holy Spirit and valid in the sight of God.

The Priesthood is organized under two heads. The Lesser division is called the Aaronic Priesthood because it was conferred upon Aaron and his posterity. It holds the keys of the administering of angels, the ordinances of baptism and the sacrament of the Lord's supper, and the receiving and distribution of the tithes and offerings of the people. It has to do with all matters of a temporal nature relating to the welfare of the Church. Officers in the Aaronic Priesthood are bishops, priests, teachers and deacons. The duties and responsibilities of these officers have been distinctly pointed out to them by revelation from God. Each man knows his duty and consequently there is no confusion in the administration of the affairs of the Priesthood. The bishopric, consisting of a bishop and two counsellors, is the presidency of the Aaronic Priesthood.

The Higher or Melchisedek Priesthood is presided over by three high priests. These high priests preside over the entire Church, in which there are two grand works to be accomplished; first, the preaching of the Gospel, and secondly, the organizing of the Saints into wards, branches and stakes of Zion.

Divisions of the Melchisedek Priesthood are the offices of apostle, patriarch, high priest, seventy and elder. The preaching of the Gospel and the gathering of the Saints is the duty of the apostles, assisted by the seventies. The elders are to preach the Gospel home and abroad and assist in the establishment of Zion. The patriarch has for his duty the bestowal of blessings upon the Church members.

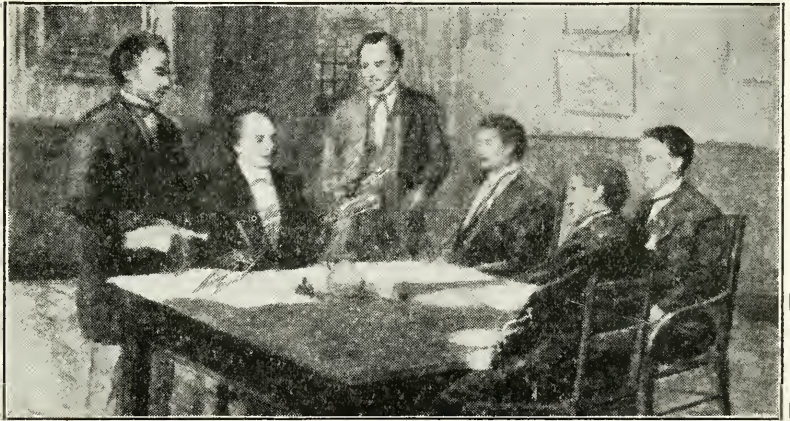
The organization of the Church and its Priesthood system is not the result of an earthly council or the product of man. The Lord Jesus Christ directed how and when to organize it. He pointed out by direct revelation the manner of Church government, the principles and ordinances of the Gospel, the blessings to be enjoyed by those who obey him, and the respective duties of each quorum and council of the Holy Priesthood.

RESTORATION BY DIVINE PLAN*(Concluded from page 212)*

testimony. Joseph Smith restored this disinterested witness.

He not only restored the manner of proclaiming the Gospel but also of substantiating the truth of the testimony of the witnesses in use in the Apostolic Church. You will remember that Jesus after His resurrection appeared to a number of persons. Had he appeared to everybody, the claim of His resurrection would have been authenticated. But He did not. Instead Peter says that God did not show Jesus openly "to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." The Book of Mormon plates were not shown openly to all the people, but "to witnesses chosen before of God."

The testimony of the witnesses is supported by the testimony of the Holy Ghost. By the affirmation of Peter, renewed by Joseph Smith, "We are his witnesses of these things, and so



Organization of the Church, April 6th, 1830

At the Whitmer home in Fayette, Seneca County, New York.

is also the Holy Ghost, whom God hath given to them that obey him."

Living on the frontier of civilization, Joseph Smith possessed no scholarship by which he could have restored these things. In fact, some of them were to remain unknown to scholars until long after his death. How are we to explain the richness of the restoration and its universal agreement with what is now known from any source? Is it chance or was he divinely commissioned to perform the greatest work of modern times?

Has the promise of the witness of the Holy Ghost been kept? Let the answer be given by the thousands who have received the fulfilment of the promise. A church cannot continue to exist that promises the "witness" of the Spirit, if the promise is not kept to those "who obey."

MANCHESTER DISTRICT CONFERENCE

MORE than 400 people were in attendance at the evening session of Manchester District conference held in the Town Hall at Rochdale on Sunday, April 3rd. Of this number approximately 210 were non-members. President Hugh B. Brown and Sister Zina Card Brown, mission authorities, were in attendance.

Speakers during the evening meeting were President Brown and Elders Fred H. Thompson, Russell S. Marriott, Blaine D. Fisher and Benjamin H. Glade.

At the afternoon sessions President Brown, Sisters Brown and Inez Cameron Russell, and Elders Max

W. McKeon, Victor B. Hart, Glen L. Allen and Byron A. Howard were speakers.

Morning session speakers included Brother William Gregson, Sister Sarah Kelsh, Brother John Massey, and Elders Benjamin H. Glade and Clifford W. Bagley.

Music for the conference sessions was provided by Sister Russell, Oldham Branch Choir, Rochdale Mixed Chorus, Oldham Branch Primary and the Millennial Chorus.

The conference meetings were conducted by Brother William Gregson.

HULL DISTRICT CONFERENCE NOTICE

SCHEDULED for Sunday, April 10th, sessions of Hull District conference will be held in Hull Branch Chapel located at Wellington Lane and Berkley Street, commencing at 11 a.m., 2 p.m. and 6 p.m. President Hugh B. Brown will be in attendance.

Sheffield District conference will convene the following week on Sunday, April 17th, in the Co-operative Hall, 1 John Street, Doncaster.

SPRING LURE

By LaRene King Bleecker

Some glamorous, lovely, wonderful thing
Enamours my eyes. O Joy! It is Spring!

Sun-glinting emeralds, hintings of green,
Cloud shadows drifting in smoke-spiralled rings.
Fields that were white stained with brown fallowed earth.
The light of strained faces—the joy of re-birth.

Some glamorous, lovely, wonderful thing
Enamours my ears. O Joy! It is Spring!

Symphonies, bird concerts, melodies gay,
Happy-time laughter of children at play.
The lilt of the river; the whirring of wings;
My Mother's low voice, the songs that she sings.

Some glamorous, lovely, wonderful thing
Enamours my heart. O Joy! It is Spring.

Earth bares her bosom, her brown, rugged breast,
While Spring, all in tears, lays her cheek there to rest.
Flings to the zephyrs her trailings of green,
Spreads all the earth with a shimmering sheen.

Some glamorous, lovely, wonderful thing
Enamours my soul. O Joy! It is Spring!

News of the Church in the World

CHOSEN as an official delegate of the National Council of Women of the United States, Sister Amy Brown



**Sister
Lyman**

Lyman will represent that organization at the International Council of Women meeting in Edinburgh from July 11th to 22nd. She will also represent the National Women's Relief Society, of which she is first counsellor in the general presidency, and the Y.W.M.I.A. of the Church at this women's convention.

Presiding over the council will be Baroness Boël, of Belgium, wife of the vice-president of the Belgian Senate and daughter of the man who founded the Ghent Flower Show. Assisting will be the honorary president, Britain's veteran woman leader Lady Aberdeen, and Lady Ruth Balfour, president of the National Council of Great Britain. In attendance will be the Duchess of Kent. Representatives and visitors from the 36 countries where National Councils are organized are expected. Sister Lyman was a delegate to the international meeting held in Dubrovnik, Yugoslavia, held in 1936.

FIRST GOVERNOR of the State of Utah, Heber M. Wells, died at his home in Salt Lake City, Saturday, March 12th. He was 78 years old. Governor Wells was born in Salt Lake City, August 11th, 1859, just 12 years after the first Pioneers arrived in the valley. He was a son of Daniel H. Wells, early Church leader of Nauvoo days and one of Utah's Pioneers. Besides being elected governor when Utah achieved statehood in 1896, he held many public positions and was active politically all his life. At the time of his death he was engaged in writing a biography of his father and was a special editorial writer for *The Deseret News*.

COMPILED by Elder Joseph Fielding Smith of the Council of the Twelve Apostles and Church

Historian, a new book entitled *The Teachings of the Prophet Joseph Smith* has recently come from the press. Attractively bound and containing 400 pages, it is a compilation of sayings and discourses of the Mormon Prophet. It is divided into six sections and material is arranged chronologically from



**Elder
Smith**

the year 1830 when the Church was organized, to the martyrdom at Carthage Jail in 1844. Elder Smith explains that many of the discourses and writings appear in the Documentary History of the Church, but others are scattered through the early publications of the Church. The volume presents a valuable collection of the teachings of the Prophet. In his introductory statement the compiler says: "It is sent out on its mission as another testimony of the divine calling of the Prophet Joseph Smith."

"ANOTHER WITNESS" is the name of a religious pageant presented for thirteen consecutive nights in the Logan (Utah) Tabernacle beginning Sunday, March 20th. People from various parts of the states of Utah, Idaho, Wyoming, Nevada and Oregon were among the people who attended numbering approximately 20,000. Written and directed by Elder J. Karl Wood, who is principal of the Latter-day Saint Seminary at South Cache High School in Hyrum, Utah, it was sponsored by the Logan Pageant Society. It tells the story of the Book of Mormon, depicting the abridgement made by Mormon, the activities of Moroni, and the subsequent mission of the book among following generations. The Society has been sponsoring religious pageants in Logan since 1934.

News of Current Interest

EAGER to keep up their reputation for prompt and speedy service, messengers of the Canadian National Telegraph Company of Ottawa have adopted new means of travel in the winter months. The problem of travelling on streets, which are too icy to permit the use of bicycles, has been solved. The messenger boys have put their cycles to one side and may now be seen hurrying up and down the streets, delivering messages on ice skates.

THE "QUEEN MARY," famed English liner, has enough soil in the flower pots on board to make a garden a quarter of an acre square. This amazing fact was recently announced by the ship's horticulturists. The ship boasts a member of the Royal Horticultural Society as one of its gardeners. This modern liner provides the traveller with everything—even plenty of land.

RECENT discoveries in Arizona tend to prove definitely that some pre-historic Indian houses were built of petrified wood. The petrified wood was used in place of stone. The value of this type of material for building purposes is evidenced by the fact that some of these early constructions are still standing. One of the houses, known as Agate House, has been partly restored for the purpose of present day study and that it may stand as one of the most ancient of American homes.

BASKETBALL, said to be one of the fastest athletic games, is rapidly being recognized by men and women all over the world as the sport for "health and fascination." Just recently the rules have been translated into Italian, Spanish and Japanese, and basketball leagues for both men and women have been established in these countries. Participants must be in near-perfect physical condition. It is estimated that women run more than two and a half miles during a game, while men cover a distance of about five miles.

FISH are being kept fresh indefinitely in Germany with a new process that has been developed there. As soon as possible after landing, the cleaned fish are soaked in a diluted solution of 30 per cent. hydrogen peroxide and immediately thereafter packed in ice. This process makes it possible for fish-day to be any day of the week.

THEORIES that spring time "peps up" a person physically, were recently laughed down by the Public Health Service of the United States. Spring is no different from other seasons as far as physical well-being is concerned, said Dr. Robert Oleson, Assistant Surgeon-General. It is the mental outlook that counts, he added.

MEMBERS of the New South Wales Parliament have been asked to give the police new and stronger powers to deal with drunken drivers. By giving the police more power to handle the drunken drivers and by educating people in the evils of drink, it is expected that the traffic casualties will decrease materially.

DIORITE quarries, believed to have been used at the time of the building of the Great Egyptian Pyramid about 6,000 years ago, have recently been uncovered in Cairo. The workings, which cover about a quarter of a mile, have been buried under sand since 1700 B.C. Heavy copper chisels and other tools were found in the quarries. Diorite is a hard, pale blue stone which early Pharaohs used for heavy statues.

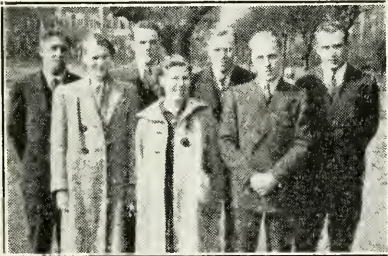
A MICROSCOPE is being constructed in America which will magnify up to 50,000 diameters. The new instrument is designed for geological work in the study of minute ores. It will weigh one ton, and the focusing screws are so finely adjusted that it would take twenty-five minutes rapid turning by hand to alter the adjustment 1-400th of an inch. For this reason it is fitted with electric motors for focusing.

From the Mission Field

Arrivals and Assignments—

Two lady missionaries and five travelling elders arrived on the s.s. *Manhattan*, Wednesday, March 30th, and were assigned to their labours in the British Mission as follows:

Sisters E. Louise Matheson and Marianne Wiscomb (Salt Lake City) were assigned to Leeds and Irish Districts, respectively; Elders Joseph H. Clayson (American Fork, Utah) and Grant A. Hawkes (Ogden, Utah) London District; Elder Van W. Green (Clearfield, Utah) Sheffield District; Elder Frederick W. Hopkins (Garland, Utah) Nottingham District; and Elder Wendell D. Jenkins (Freedom, Wyoming) Liverpool District.



Reading left to right, front row, Sisters Matheson and Wiscomb and Elder Clayson; back row, Elders Jenkins, Hawkes, Hopkins and Green.

Transfers—

On Friday, April 1st, the following missionaries were transferred: Sisters Doris Pratt and Dorothy Herron from Birmingham and Nottingham Districts, respectively, to Liverpool District; Sister Harriet Chamberlain from Birmingham District to Nottingham District; Sister May Gardner from Irish District to Leeds District; Elder William W. Rainey from Liverpool District to Sheffield District; and Elder George E. Brown from Nottingham District to Scottish District.

Doings in the Districts—

LEEDS—Leeds Branch Relief Society conference was held Sunday, March 20th, in the branch hall, under the direction of President Florrie Butterfield. Sisters Butterfield, Ivy Mence and Sarah Laycock and Brother Samuel Mitchell gave talks during the meeting.

Members of Halifax Branch Relief Society held their anniversary party and meeting Saturday and Sunday, March 19th and 20th. On Saturday a pie supper was enjoyed by more than 60 people, and on Sunday general services were held with Sister Mary Smith, district Relief Society supervisor, in attendance.

A play entitled "Women Turn to the Faith" was portrayed by Sisters Alice Ripley, Jessie M. Gregory, Beatrice Laycock, Lucy Ripley, Delia Bedford, Kate Laycock, Marjorie Moss, Marjory Gregory and Annie Womersley, at Batley Branch Relief Society conference held Sunday, March 20th, in the branch hall. The service was under the direction of Relief Society President Nora Moss.

LIVERPOOL—The annual Relief Society social of Burnley Branch was held in the branch chapel Saturday, March 19th. Mr. Willie Lomas and his syncopaters supplied the music for the dance which concluded the evening's entertainment. Refreshments were served by Sisters Betty Whittaker, Edith Ann Speight, Doris Owens, and Emily Hill Bolton.

The Saturday evening social was followed by the Relief Society conference held Sunday, March 20th. Participants on the programme, which was under the supervision of Sister Emma Owens, were Brother John E. Owens, Sisters Edith Ann Speight, Betty Whittaker and Doris Owens.

MANCHESTER—A spring fair was sponsored by Relief Society members of Rochdale Branch on Satur-

day, March 19th. During the evening Sister Florence Allsop, district Relief Society supervisor, Brother Frank Kelsh, chairman of the fair, and Sister Kathleen Woodhead, branch Relief Society president, were presented sprays of flowers by Sisters Bernice Henthorn, Joan Waddington and Joan Buckley, respectively. A bouquet of carnations was presented to the Relief Society organization by Sister Eileen Marland in behalf of the Gleaner Girls.

On Monday, March 20th, the Relief Society service was held with Sister Kathleen Woodhead taking charge. Speakers during the meeting were Sisters Alice Vose, Jane Woodhead and Elders O. Clifford Merrill, Max W. McKeon and Glen L. Allen.

NEWCASTLE—Sister Mary F. Maxwell conducted the Relief Society conference of Sunderland Branch in the branch hall on Saturday, March 13th. Speakers were Sisters Margaret Rayne, Ellen Oates, Gladys Quayle and Margaret Walker and Brother Frederick W. Oates. Musical numbers were interspersed throughout with selections by Mr. Wilford Hill and Sisters Oates, Quayle and Maxwell.

NORWICH—On Tuesday, March 15th, a social was held in Norwich Branch Hall in honour of Supervising Elder LeRoy B. Skousen and Elder Richard B. Mendenhall, who have been transferred from the district.

Norwich Branch Relief Society held its annual social Thursday, March 17th, under the direction of Sister Emma E. Durrant. Sister Elizabeth Timpson was in charge of the games for the occasion.

Relief Society conference of Norwich Branch was held Sunday, March 20th, with President Emma E. Durrant supervising. Addresses were given by Sisters Durrant,

Elizabeth Timpson, Laura Firman, Mabel Moyses and Elsie Steward and Supervising Elder E. LaVerle Barrett. During the meeting the Norwich Branch was re-organized as follows: Brother Alfred Woodhouse was sustained as president with Brothers Frederick Tuttle and Tom Wilson as counsellors.

Lowestoft Branch engaged in a social Thursday, March 17th, which was sponsored by the Branch Relief Society. The evening was spent in singing and dancing. During the evening Elder Richard B. Mendenhall, who was recently transferred from the district, was presented with a gift from the branch.

LONDON—At baptismal services held recently in Southwest London Branch Chapel the following were baptized and confirmed: Susan Milligan was baptized by Elder Edgar T. Monk and confirmed by Elder Max H. Duffin; John Dunning Thorburn was baptized by Elder Eldon T. Lindsay and confirmed by President Hugh B. Brown; Winifred May Thorburn was baptized by Elder Lindsay and confirmed by Supervising Elder King E. Beagley; Irene Winifred Gillings was baptized by Elder Duffin and confirmed by President Brown; Joseph Wood was baptized by Brother Albert H. Willmott and confirmed by Elder Beagley; Mildred Joy Milligan was baptized by Elder Duffin and confirmed by Elder Lindsay; Gertrude Ethel Davies was baptized by Elder S. Bruce Hanks and confirmed by Elder O. Clifford Merrill; and Lottie Winifred Colvin was baptized by Elder Hanks and confirmed by Elder Beagley.

SHEFFIELD—On Sunday, April 3rd, at baptismal services held in the Sheffield Branch Chapel, Douglas Thornton Walker was baptized by Brother Harry V. Bailey, Sheffield Branch president, and confirmed by Brother George H. Bailey, Sheffield District president.

DEATH

CASTLETON—Funeral services for Florence Castleton, daughter of Mr. and Mrs. John Castleton of Lowestoft, were held Wednesday, March 16th. Elder Milton D. Gar-

field and Brother William H. Daniel of Lowestoft Branch were speakers at the services and Elder Francis F. Patterson dedicated the grave.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
13, Wellington Street.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
‡L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Trades Hall,
Scotch Street.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
*L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Gravesend:**
Freeborn Hall,
Peacock Street.
- Great Yarmouth:**
L. D. S. Hall,
66a, South Quay.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
22, Doggett Road,
Catford, S.E.6.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Chapel,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road,
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Str.
- North Walsham:**
Enquire:
32, Norwich Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Portsmouth:**
Pimco Hall,
Heildelberg Road,
Southsea.
- Preston, Lancs:**
L. D. S. Hall,
7, Lords Walk,
Off North Road.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- Skelton:**
*Scott Rooms,
Boosebeck Road,
Skelton Green.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
*L and Y Station.

*—6.00 p.m.

†—7.00 p.m.

‡—6.15 p.m.

†—2.30 p.m.

To NEW YORK



Sailings from Southampton Docks

The Famous Favourites

MANHATTAN **WASHINGTON**

May 6 & June 3

Apr. 22 & May 19

The Popular "Presidents"

ROOSEVELT

Apr. 15 & May 13

HARDING

Apr. 29 & May 28

ONE-CLASS ONLY SERVICES

Every Friday, London direct to New York. Alternate Fridays, Liverpool via Belfast to Boston and New York. Alternate Mondays — BALTIMORE MAIL LINE — Southampton direct to Norfolk and Baltimore.

Low Through Rates to California

UNITED STATES LINES
BALTIMORE MAIL LINE • PANAMA PACIFIC LINE

7 Haymarket, S.W.1 (Whitehall 4162) & 38 Leadenhall St. E.C.3 (Royal 6677)
And All Authorised Agents